

# THE EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



Executed in bleached Philippine Mahogany, this Communion Table is a modern interpretation of a catacomb tomb, used as communion tables by the early Christians, with ancient catacomb symbols in bas-relief for the frontlet design.

—Courtesy The Philippine Mahogany Association



# The EXPOSITOR

and HOMILETIC REVIEW

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## *A Living Example*

Prince Edward Island is Canada's most blessed province. It has no unemployment, and very little poverty. Though it permits divorce and has a divorce court provided for, only one divorce was granted in sixty years. There are no highwaymen, no gangsters, no commercialized vice, no real crime problem, and no penitentiary. There are only 13 policemen for its 90,000 people, and it has had no execution in 40 years . . . Its per capita savings rank proportionately greater than in any other Canadian province, and for its size it has more railways, more post offices, more telegraph lines than any other province. It is estimated that there are over 10,000 motor cars on the island, and the roads are winding and dangerous, yet in some years there are as low as two motor car accidents.

Is Prince Edward Island heaven? There must be some catch in all this. No; it is simply that the Islanders adopted Prohibition of the beverage alcohol traffic many years ago (1900); believe in and practice it, and have let it work out its own consequences.

*From Signs of The Times (Canada)*

Attempts to reform, when they fail, strengthen despotism; as he that struggles tightens those cords he does not succeed in breaking.—Colton.

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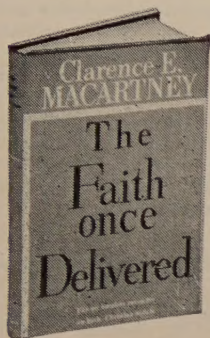
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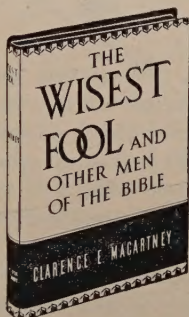
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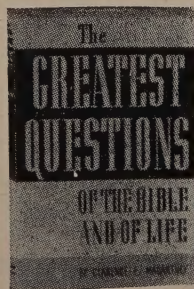
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# CHRISTIAN MARRIAGE

KENDIG BRUBAKER CULLY

**A**N AURA of special loveliness surrounds the veil of every bride, and the youth who stands beside her confidently and strongly, seems to epitomize ageless chivalry and manliness.

But an ominous thought must enter our mind whenever we see a young couple starting their married life. We hope the very best possible for their future. But the statistics cause us more than a little concern. This statistical evidence is not a pretty picture of the actual situation with regard to marriage in our country. It stabs any sensitive heart with concern to realize that one out of every three marriages is destined to terminate in divorce.

Many factors have to be taken into consideration when we analyze the reasons for marital breakdowns. We could dwell hard and long on this ominous picture. What we need to dwell upon harder and longer is the way in which Christians can make their marriages meaningful, and true, and lasting. Christian marriage is one of the bulwarks on which a Christian civilization will stand or fall.

In the first place, marriage, per se, is not necessarily a Christian thing. Men and women have been married to each other since the beginning of time. Many kinds of marriage relationships have existed in the past and exist today: Plural marriages, polyandry, polygamy. There are civil marriages—in which a magistrate simply records the legality of the situation.

Christian marriage is a distinctive contribution to the world, one which the Church has set up both as the standard for its people, and as the assurance of their deepest marital happiness. Such a marriage is regarded as a solemn and sincere blending of two lives in a God-inspired and God-sustained relationship. "What therefore God hath joined together, let no man put asunder." In Christian marriage a man and a woman make their vows in the presence of God and the congregation: before all the universe, that is, and especially before Him who is the center of the Universe. They

affirm their purpose to yield to each other in the completely functioning relationship of two whose love is inspired by God's love for them.

They realize that their love is made possible by God. Without His intention for them it would have been impossible for them to achieve their mutuality. So, they compact with each other to blend their lives into a relationship which will have the love of God for them as its binding power.

Because their love is inspired and blessed by God in the marriage relationship, a couple study seriously, earnestly, and remember devoutly the vows they say to each other in the matrimonial service. Their love is going to be more than just their emotionalized feelings toward each other. They are going to establish a mode of living which will be based on Christian ethical values—reverence for each other's personality. "I, John, take thee Mary"—"I, Mary, take thee, John"—"to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish till death us do part." That means that they realize marriage to be a serious business. Never dull, or painfully dutiful, of course. Always rapturous, always genuine—one cherishes the greatest happiness and welfare of one's mate because the very essence of love is outgoingness toward the other person. No sacrifice will be great enough if it will cause greater happiness to the beloved! No vicissitude of body, mind or estate is going to interfere with this everlastingly living for each other on the highest possible planes of self-giving!

Christian marriage is for life. It's not the sort of thing Hollywood stars, and that one couple in three, seem to make it out to be. At its best and highest, Christian marriage vows represent a permanent sharing of life between a man and a woman—"until death us do part." It is not intended that this should be an arrangement of convenience for a little space of time—that is why proposals of companionate marriage always fail to measure up to standards of Christian marriage. The courtship is the time for a couple to discover how well



they are suited for each other, not the post-marital years.

That means the development in every couple of the capacity to make the continued and continuing adjustments which will keep the relationship on an even keel.

One of the great fallacies of romantic love is that it's something prefabricated, like those dream houses young couples with enough money can now buy for themselves. Marital happiness is not made in heaven—it is derived from creative adjustments which a husband and wife are able to make all along their life together.

And let no one minimize the necessity for adjustments. They start right away, during the honeymoon. People who heretofore have been individuals suddenly discover that now they are not one but two. They may be two made into one—but they continue to be individuals, now faced with the necessity of a joint planning of many things. There will be adjustments about physical relationships, budgetary matters, habits of eating and arranging time, social engagements—and many more.

Problems, some of them acute, are going to arise. Sickness and sorrow are likely to come along. But whatever comes to them, a truly-mated couple will see all things through in terms of a lifetime relationship. I always like to tell a couple that if ever anything arises between them which causes momentary estrangement, that by all means, before God and in the spirit of their love, they should solve the problem knowing that their love for each other is undying—and the most important thing in the world for them. If a couple enter marriage with that intention, and never forget, the thought of the divorce court will never have to raise its nasty head.

The capacity to make adjustments and to see the difference between mere romance love and conjugal love is the mark of maturity. The couple who flee to the idea of separation or divorce as a means of settling their differences, can usually be found to be emotionally immature. Age does not necessarily produce good judgment—but as children of God it is our constant purpose to live on the deeper levels rather than the surface. As we grow in age, we ought also to grow in grace and understanding.

Another thing which characterizes Christian marriage is a sincere desire to establish a family—to have children. But it is not enough just to produce children. Children put new demands upon us—we are faced with further responsibility. We owe it to our children to give them adequate physical, mental, emotional

and moral care. As parents, we cannot any longer live just for ourselves—we must broaden our horizons in order to be able to project ourselves into the long tomorrows which the new generation brings to mind.

Not every marriage measures up at all times to these lofty standards. All kinds of difficulties arise to interfere with the realization of complete marital happiness. A wise couple will recognize difficulties when they arise, and never let the difficulty become magnified. A difficulty becomes troublesome usually, only when we fail to analyze it.

A couple may find themselves faced with an unpromising housing situation: our physical environment has a way of creeping over into our emotional reactions. Conditions of work may lead to friction. Maybe a man is spending too much time on his work and not paying enough attention to his home. The budget is a notoriously strong factor in marital disharmony—or usually the lack of a planned budget. Couples sometimes do not learn how to share and spend money. Health factors are very important. Sexual maladjustment and ignorance claim a heavy toll—it is astonishing how many couples venture into marriage without ever getting a clear understanding of the importance of sexual harmony. Personal habits may lead to conflict if these are not properly redirected. Relationships with in-laws must be thought through. Cultural differences may lead to problems—feelings of inferiority, superiority, ways of looking at things.

Sometimes misfortunes come along for which neither partner is responsible personally, but which eat away at happiness. Marriage is for better or worse—and sometimes the worse seems to come out on top. Despite the best planning, sometimes accidents happen, illnesses, disasters. A Christian couple will be able to withstand these onslaughts of outrageous fortune because they will always have a faith on which to reconstruct their lives.

More basic than anything else usually is the fact that the personalities of two who live now in such close relationship will differ from each other. Each of us has a mood-swing—wide or narrow, and the partners in marriage will have to learn to adjust their temperaments to each other by combining resources of both in their married relationship.

Religious differences also are extremely important. It is a well-attested fact that couples will be happiest who are able to share a common religious life, and to be actively interested in one church.

The Church has an important role to play, and should provide opportunities for real fel-



owship so that our families will be able to  
ingle closely and know one another inti-  
ately. Couples and families find joy in their  
nurch experience together.

Now what can we do to prevent the  
cceleration of the divorce rate? Let us frankly  
dmit there are many aspects of our contem-  
orary culture which make a solution difficult.  
We are living in a world where spiritual  
values are not always put first—and Christian  
marriage depends on spiritual values.

But many things can help. Good religious  
Education will include adequate attention to  
Christian marriage. Premarital counseling is  
ow a recognized practice. Family counseling  
ervices are being set up in many cities—and

these will help many couples. The important  
thing for every couple is to talk things over  
with a clergyman, a physician, a social worker  
—or someone who is a good counselor—be-  
fore letting their problems get too big.

A conscious practice of the Presence of God  
also will help. I cannot conceive of a Christian  
couple's being able to receive the full joy of  
marriage without remembering God, their  
Source of Love, many times each day.

Let no day dawn without a "thank-you" to  
God for His making our love possible, and  
let no night come without our first offering  
together a prayer to Him who can make our  
home indeed a haven of blessing and of peace.  
For it is He that hath joined us together, not  
we ourselves.

## OUR FATHERS' CHILDREN

WILLIAM R. SIEGART

IN THE chambers of Independence Hall in  
Philadelphia, where the first Congress held  
its sessions, is a spot pointed out to visit-  
ors as the place where George Washington  
stood while he delivered his farewell address.  
The wood of the floor at that place is sup-  
posed to be the original wood. Folk stand there  
to be able to say that they, too, have stood on  
the historic spot with Washington. Generally,  
little thought is given to the significance there-  
of, and far less thought is given to whether  
the person is worthy to stand where Washing-  
ton stood.

The rest of the floor is newer flooring, hav-  
ing been, with much of the building, recon-  
structed at one time or another. In the hall  
where the liberty bell is kept an air of sanctity  
prevails. Men uncover their heads to approach  
that historic relic.

At one time all this was considered to be  
worthless. The liberty bell itself was thrown  
out, and eventually sold for junk. Fortunately  
it later was saved. The old halls and buildings  
where our first democratic system of govern-  
ment began to function were left to decay. No  
one seemed to be interested in them. Finally  
someone did become interested in them, and  
these relics of our colonial history were re-  
stored.

Viewing that historic place one might con-  
template to a large extent the ways of our

United Lutheran Church  
Reading, Pennsylvania

father's children. Two methods of looking at  
all this are evident. One is the way of making  
shrines, and places, and things dominant in our  
history. The other is the way of appropriat-  
ing the life and the spirit. Just as soon as a  
people place too much stress upon the preserva-  
tion of things in themselves they come to the  
point at which certain people once mentioned  
by Jesus arrived. Because they were children of  
Abraham they thought all the faith and coven-  
ant of Abraham were theirs by natural right  
of birth and descent. Suddenly they were  
brought to attention by Jesus' reply: "If you  
were Abraham's children you would do the  
works of Abraham." Jesus thus put the empha-  
sis upon the life, upon the spirit, upon the  
soul, and there is a wealth of meaning in this  
interpretation.

We are our fathers' children by right of  
natural descent and inheritance. No man can  
take that away from us. Then questions arise.  
How are we our fathers' children? Are we  
worthy sons of our fathers? What are we  
doing with the life and inheritance which  
have been handed down to us? Are we more  
concerned with what our fathers were than  
we are with what we shall be, or with what  
our children shall become?

There are times when people make a great  
deal of ancestry. These are things which we  
have without any effort or choice on our part.  
Yet family trees loom large in the scheme of



many lives. Considerable effort and expense are often involved in searching to complete family trees. But the sobering thought about it all is the fact that ancestors multiply at a great rate. Suppose we go back to 1776, the year we call the beginning of our country. A child living today might easily have 512 ancestors from the colonial period. Just one generation beyond that he would have 1024 ancestors. This multiplies at a rapid rate. Many people through history have played a part in giving life to a child today. The study of ancestry is, in reality, a very sobering discipline. Among other things it shows how interwoven and interrelated are the families of earth. It brings to mind the Scripture statement: "God made of one blood all the families of men for to dwell upon the face of the earth."

Yes, it is a fine thing to have noble ancestry; just as it was a fine thing for those people to be able to say they were Abraham's children. But as Plutarch observed: "It is indeed a desirable thing to be well descended, but the glory belongs to the ancestors." There is no glory in the fact of mere descent; for that we are not responsible. Our glory will consist in large measure, in being able so to live that those who come after us will look back with pride to their ancestry.

Folk who live entirely in the past have in large measure given up hope. In the midst of the trials of life we may become despondent and turn back to other days. In perspective we tend to idealize those days and forget the struggles and trials involved. Thus arise the varied concepts about the *good old days* and the wish that we might have lived them.

To live entirely in the past and to take undue pride and glory in the achievements of our ancestors is far from being enough. We have a life to live; we have tasks to accomplish; we have freedom, liberty and our Christian faith to achieve within ourselves.

As Herbert Hoover and Hugh Gibson pointed out in their book: "Liberty does not come like manna from heaven; it must be cultivated from rocky soil with infinite patience and great human toil. Yet there is an instinctive craving of man for personal freedom. He has tasted it in every civilized nation during the last century." Liberty, freedom and Christianity are never inherited; they must be achieved anew by every person.

To be worthy children of our fathers we have to make our inheritance of liberty, freedom and Christian religion a part of our very lives. They must be living within our souls to be real.

# CHRISTIAN ETHICS

CHAP. RICHARD BRAUNSTEIN

THERE is not a business or profession that is without its ethics. Ethics are fundamentals and principles. Christian ethics are the fundamental principles of the Gospel, based on the teachings of Jesus Christ. Therefore, Christian ethics is the science of living well with one another according to Jesus Christ,—the use of basic norms and rules that shape character and control conduct.

## Christian Ethics is the Science of Living

There is a difference between living and existing. To transform existence into living is at once a task and a joy. It demands the bringing into play of all our powers. To live at all is a science. Many factors intervene, many agencies assist. There is the high cost of living, depressions or inflation. There is the housing problem. The problem of turning houses into homes. There is the keen competition all must face in a day of overcrowded vocations and avocations. There are the temptations which assail us on every hand, offering short-cuts, which test our integrity. All these and many more, demand our constant vigilance.

Somebody said, "Give me the luxuries of life and I can get along without the necessities." Like most facetious remarks it does not solve the bread - and - butter - wheat - and - yeast problem. It is an old problem, this business of getting without getting on. Thousands merely get but do not get on. Back in the New Testament, even before, the question was: "What shall we eat and what shall we wear?"

One may live but not live well. Repeated demands are made upon us. Upon our time and energy. Upon our sweat and brawn. The obligations of parenthood and attending responsibilities. The respect and duties of childhood. Our Churches, Schools, Country, are forever calling, demanding, expecting, challenging, us to give an account of our citizenship. "Rendering unto Caesar the things that are Caesar's and unto God the things that are God's" is an exact science. It makes the doctrine of stewardship and trusteeship more than a platform platitude. It impinges upon human life, spelling the difference between success and failure.

Methodist Church  
Hallsboro, North Carolina



There are demands "beyond the call of duty." Beyond the thoughts of monetary rewards and promotions. Commendations and citations are products,—the by-products of duty alone. The ideal is to forget that there is a salary to be received and remember that there is a job to be done. This should motivate all ministries, movements, crusades, drives and community enterprises. A good citizen will give. Above all he will pay his taxes. This makes for better schools, federal and municipal improvements, safer highways and more protective measures for all and sundry.

### Christian Ethics is the Science of Living Well

Organized and unorganized Christianity now comes into its own. Perhaps many have succeeded in living well without the guidance and teaching of the Christian Church. If they make this claim it is because they have forgotten, if they ever knew, that whatever agencies contribute to human progress, originally had their source and spring in the Gospel. "The Word became flesh and dwelt among men." The world knew how to live. It did not know how to live well. He taught the world how to live with, not against, each other. It is now not to live and let live but live and help live. In Europe, jealously guarded, is a measuring rod, by which all other measuring rods are tested, to the smallest fraction of the smallest unit. In case of doubt, they must be placed beside it. We get the correct measure of things by the standard of Jesus Christ. It is not that we do not have standards. All of us have standards. But there are high and low standards. The Christian has the highest standards we know anything about.

Depending upon standards apart from the teaching of Jesus Christ is a precarious business. It is dangerous to mind, body and soul. Fulton Oursler tells of a man in Cape Cod who used to call the telephone operator, every morning, about the same hour for the correct time. One morning "central" her curiosity getting the better of her, asked his name and why he wanted the time. His reply was that he wanted to be very careful about the time as he blew the noon whistle." "That's funny," replied the operator, "Because I set my watch every day on the stroke of twelve, by your whistle." This story illustrates the vicious circle which marks our thoughts and actions. Our standards are set, for the most part, on the human equation. When it comes to a "Cure of souls" we need some power higher and beyond

ourselves. Well did our father's sing, "My hope is built on nothing less than Jesus' blood and righteousness . . . all other ground is sinking sand."

### Christian Ethics is the Science of Living Well With One Another, According to Jesus Christ

This is what we have emphasized from the beginning. "And they did all live by the same spiritual meat." This is not a picture of the world today. But it may be a picture of the world tomorrow. Life at its best: National, International, Community, Commercial, Political, and Educational,—life in all of its complex phases and ramifications. Ben Ames Williams in one of his novels makes this statement: "God means to each one what he has called God in his thoughts." In other words, the greatness of a man is the greatness of God in him. The same may be said of any plan or program. We see certain ideologies die aborning because there is so little, if any of God in them. We are only as big as our alliances. Each one of us is a transcript of our ideals. That accounts for the fact that some are giants while others are pigmies.

Boreham, in one of his essays, reminds us of Jonah. "He had a small conception of God and as an inevitable consequence, he had a small conception of the kingdom of God. That is why his faith collapsed. The religion that takes in Jerusalem and leaves out Nineveh, the religion that takes in Great Britain and leaves out Korea or China is no religion at all . . . I need a faith that takes in all the islands of the Seven Seas." Religion is Catholic, universal, inclusive. Churches, with their tall spires, remind us of this, all through the week. Prophets in their pulpits, drive this home to us, whenever we choose to listen and heed.

Harry Emerson Fosdick tells us of the little Church on the coast of England which was ruined by a hurricane. A representative of the British Admiralty inquired concerning plans for rebuilding. When he was told that the people could not afford the effort, he replied, "If you do not rebuild the Church, we will; that spire is on all our charts and maps. It is the landmark by which the ships of the seven seas steer their course."

Without the Church, our ships will not come in. Our hopes, dreams, desires, will be lost.

("Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Phil. 2:2. "I pray you to give me the utter joy of knowing that you are living in harmony."—Moffatt)



# The Editor's Columns



## Let Them Pray

FROM the processional through the reading of the Scripture lessons for the day, the service had been much as any other proper service, dignified, sober, impressive and altogether refreshing of spirit. I was glad that I was there.

Then, before the sermon, the minister said, "Let us pray."

Silence fell heavily over the church auditorium. For an appreciable length of time my ears detected no slightest sound, save possibly the shifting of a foot, or the clearing of a throat. I waited.

I thought I heard, shortly, the soft tread of one passing the end of the pew. Then from the rear of the church, where the narthex opened onto the long center aisle, came a sound as of a chair being moved under one as he sat, barely audible. Following that came the low, resonant voice of the minister, "Let us, each in his own way, devoutly acknowledge and give thanks for our blessed Redeemer, our Lord and Saviour, Jesus Christ."

The pastor was seated in the rear of the church among his parishioners, facing the altar as were they, leading them in prayer, literally. The setting, the silence were the very essence of prayer undefiled.

The people prayed.

Again the pastor. "Let us thank God for the beauties and the blessings of this Spring morning."

Silence.

"Let us thank God for the Church at large, for our own church home, and for the hope of peace they bring to our troubled world."

One could feel rather than hear the silence.

"Let us pray for our country, its welfare and its safety, and let us pray that those of government who rule over us may be led in His way."

Silence.

"Let us pray for those who are in spiritual need, including ourselves and our deep inner need of His constant presence in our hearts and lives."

And so it went, as the pastor directed the petitions of his people heavenward. Instead of confusing them with a multiplicity of beauti-

fully couched but vapid wordage, over which he labored longer with his Roget than with his Bible, and which defied them to pray because of their figurative complexities, he actually led and directed them in their prayer.

It was a striking, effectual departure from the common, cold, empty form. It was great in dignity, in impressiveness, but greatest in direction. It bore no slightest suggestion of the whitened sepulchre into which the general prayer so often is permitted to degenerate.

I take it the significance of the congregational prayer, where it has any, is that of congregational communion, adoration, thanks, confession and supplication, not ministerial but congregational. Failing that, it is as nothing.

Here were hearts and souls turned loose, and seeking. Here were souls directed in their seeking, for a pastor was leading his flock to the Good Shepherd. It made a soul matter out of that which is so often merely a pastoral exercise. It helped remove the validity of the recent charge that "Christianity is a mystery practiced on Sundays by professionals," for here the amateurs were praying, not the professional, and I imagine the altitude those prayers reached exceeded greatly the heights entered by any professional prayer.

When prayers are said by members of a congregation, though silently, though directed by the minister, that is a wholesome far cry from professionalism, and at a spot where the latter is so likely to appear.

## God's Comfort

"IS THE comfort of God too small for Thee?" This question is one of the many which the comforters of Job asked that old patriarch, back in the early days of human history; and it is a question being asked today.

We all need comfort from God. God does promise comfort to men.

Accepting these two statements at face value, we reach two questions which concern us personally, constantly, vitally. How does God bring His promised comfort to people? Is that comfort sufficient for all the sorrows and problems which arise?

(See page 176)





# THE CHURCH AT WORK

## Youth Problem Vs. Parental and Community Problems

"700 college freshmen took up the invitation of Dr. P. W. Alexander, dean of East Tennessee College, for their *anonymous opinions* on what is wrong with their parents." Dean Alexander's report on their replies, before the national conference of Girls Clubs of America, Friday night, April 18, 1952, contains some red-rock comments gleaned from the "freshman opinions," which should interest every parent, pastor, and youth leader—

1. "Parents are too lenient with them."
2. "Youngsters want a more stable home life, with freedom from tensions between parents and less formal social life."
3. "They want to talk things over with parents and don't want brush-offs like, 'You'll understand when you are older'."
4. "Both boys and girls said they desire more religious teaching in the home, more home chores, and smaller allowances."

When we hear the question, "What is happening to Youth?" and the negative, pessimistic generalization, "Bad and getting worse!" let's review some of the records recently reported by one of our major cities on the activities of 130,000 youngsters aided by service clubs, civic organizations and youth groups. The police commissioner reported a growing spirit of co-operation between youth and law-enforcement officers; the Fire Commissioner reported that "many times youngsters aid the Fire Department," and related how three young girls saved the lives of a family stricken with monoxide gas, by breaking into the home, opening windows for ventilation, and then notifying the department. Result! They are honorary members of the Fire Department!

Comparing present-day youngsters with his own experience as a child, the Commissioner said, "I look back to my boyhood. There was always a Dad who would take us fishing or swimming, or who would sit down and tell us about his experiences; there was the Sunday

School teacher who had us at his home for popcorn parties. Our parents somehow made us feel that we should be glad to do our part of the family chores, just as they did their part."

The question, "Where are the oldsters today in relation to the youngsters?" emphasizes the need for all adult groups, including business men, to interest themselves in the young people, because they will one day run the city, including business. However, youth has been *its own biggest booster*, by enlarging its own organizations and creating new ones, quietly and without fanfare, directly opposed to the more newsworthy competitor, hoodlumism, which gets the credit. One area, classified as a "poor and overcrowded area," reports more than four times as many young people with registered library cards this year, over last year. The Judge of the Children's Court says, "People think the children of today are worse than they used to be, because our modern methods of public communication have made us sensitive to *hoodlumism*. Less than 1% of the school registration in the whole county ever comes to the attention of the Children's Court; young people who have come before the court were almost all found to be normal, intelligent boys and girls, and not criminal minded."

A veteran youth director says, "The most important thing in any youth program is the program itself. Build a strong, exciting and attractive program, and youth will crusade for you and build your organization. To draw youth into these groups you *must* let them govern themselves."

## Candy Carnival

A fund-raising plan for the purchase of a new Church organ is planned by a central Pennsylvania church for July 4th, sponsored by the Junior Choir, and enlisting every organization of the church from the Business Women's League, Men's Club, Parish Guild, M & M Club, Christian Endeavor, Senior Choir, Church Council, Boy Scouts, Sea Scouts, Cubs, Explorer Scouts, Boys Club, Girl Scouts, etc.



The supervision of the candy-making is under the direction of a local candy-store operator, and the display of finished items under the supervision of an experienced displayer, so the prospective purchaser will have ample opportunity to make selections. With every \$5.00 purchase the privilege of drawing a ticket from the "ORGAN PARTS" cradle is earned, which is formally entered in the ORGAN FUND REGISTER, giving name and address of member, and the name of the "PART" of the organ indicated on the ticket. There are tickets in the cradle for organ stops, white foot pedals, black foot pedals, white keys, black keys, etc., the number of each in the proposed new organ.

## Dedication Service House of Worship, Sparks, Nevada

The Service of Dedication, here shared with readers by Rev. Harold A. Eaton, pastor, Emmanuel First Baptist Church, Sparks, Nev., was announced for 3:00 P.M. on Sunday, and thus permitting "a parish social hour" after the morning service was concluded, followed by the organ recital, with a guest organist at the new Hammond organ—

### Group of Old Favorites

"The Lost Chord".....Sullivan  
"Traumerlei".....Schumann  
"Largo".....Handel

### Group of Three Noels

"Noel".....Dubois  
"Noel".....D'Aquin  
"Noel".....Traditional

### Group of Hymn Tunes

"Forest Green".....Purvis  
"Tan-Y-Botel".....Purvis

## Service of Dedication

### Doxology (Congregation Standing) Call to Worship, Responsively

*Pastor:* Surely the Lord is in this place.

*People:* This is none other but the house of God.  
In reverence we stand before Him.

*Pastor:* Enter into His gates with thanksgiving,  
and into His courts with praise.

*People:* O magnify the Lord with me, and let us  
exalt His Name forever.

*Pastor:* Let us pray.

Almighty God who hast made the heart of man to respond to the touch of Thy Spirit as a harp in the hand of a master, give to us the vision of Thy glory as we worship Thee. We laud Thee, we bless Thee, we give thanks unto Thy great Name, for Thy loving kindness and Thy truth. Unto Thee we bring the obedience of our thanksgiving and the praise of our devotion; through Jesus Christ, our Lord. Amen.

*Anthem:* "Rejoice and Be Glad".....Nolte

*Presentation* of the Organ, Pulpit, Communion Table, Pulpit Chair and two Communion Chairs, for dedication, by the Moderator.

*Dedication* (Congregation Standing)

*Pastor:* In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate these gifts to the praise of Almighty God.

*People:* Praise God in His sanctuary: praise Him in the firmament of His powers. Praise Him with the sound of the trumpet: praise Him with psaltery and harp.

*Pastor:* We dedicate this organ to an appreciation of the great doxologies of the church, and to the development of the language of praise which belongeth both to earth and to heaven. We dedicate this organ to the wedding march, to thanksgiving on festal occasions to comforting of human hearts, to an awareness of the nearness of God, and to such inspirations in the use of God-given music as will cause all people to praise the Lord and His Name.

*People:* Praise Him with stringed instruments and organs. Let everything that hath breath praise the Lord. Praise ye the Lord.

*Pastor:* We dedicate this pulpit and communion furniture to the beautifying of the house of God, to the upholding of the Word of God in sermon and ordinance, that his people, hiding his Word in their hearts, might not sin against Him.

*People:* O sing unto the Lord a new song: sing unto the Lord all the earth, in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

*Pastor:* We dedicate our church, its appointments and equipment, its ministry, yea, we dedicate ourselves to the healing of life's discords and the revealing of the hidden soul of harmony; to the lifting of the depressed and the comforting of the sorrowing; to the humbling of the heart before the eternal mysteries of God and the lifting of the soul to abiding beauty and joy; to the winning of the lost and the unchurched of our community and the revelation of the Saviour throughout the whole world, through the gospel of His divine grace, through Jesus Christ, our Lord.

*People:* That at the Name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

### Dedicatory Prayer

*Solo:* "Open the Gates of the Temple"

*Sermon:* "Our Dedication"

*Hymn*—(Congregation Standing).

*Benediction*—Choir Response.

*Postlude:* "Grand Choeur".....Dubois

## "Immortal Longings"

This volume of sermons by G. T. Bellhouse, pastor of St. Andrew's Presbyterian Church, Eastbourne, Eng., containing twenty-one chapters (sermons), published by Philosophical Libr., \$2.75, on such pertinent questions of today as—Managing Our Doubts, Set Free, Turning the Other Cheek, Managing Our Moods, The Terrific Benefactor, Tired of Responsibility, An Unlikely Conversion in an Unlikely Place, As We Grow Older, Creators All.



## New Aid for Pastors and Seminary Students



### The MIRACLE-RAK

*Ready for Use or Ready to Carry*

A new *combination* reading and speaking desk, designed to give extra comfort in note-making and reading, is called the MIRACLE-RAK, made of natural finished wood so that it is light and easy to carry, has just been announced by The Miracle-Rak Co. of Ridley Park, Pa.

The Miracle-Rak measures just 13x18 inches, portable, and can even be carried inside a large brief case, and so fashioned that a Bible and notebook can be slipped into it when collapsed, making it an excellent aid to any pastor or student. It sells for \$7.95, postpaid, through the Miracle-Rak Co., has no parts to get out of order, has a rubberized non-skid lap mat on the bottom, will not bump or mark furniture.

Perfect for shut-ins, it is also excellent for use in speaking engagements where no podium is provided, and for funerals at home; can be used on lap, desk, or any size table, a time saver in many ways, and a boon for comfort and enjoyment in leisure reading.

## Reconsecration

It is well periodically to examine ourselves in order to determine our position over against God. Such an examination is usually followed by a promise to mend our lives. It is often quite helpful to set a goal for ourselves and then try to attain it, and there is no better time to begin than *now!*

The following are some goals worth trying for:

I pledge myself—

1. To attend divine service every Sunday.
2. To attend the Lord's Supper as often as I am able to do so.
3. To invite or bring others to divine services and to endeavor to win the unchurched for church membership.
4. To establish and maintain the "Family Altar."

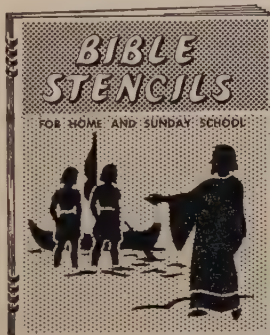
5. Personally to reconsecrate my soul, mind, body and talents to Christ.
6. To consecrate my earthly goods to Jesus by placing regularly every week, according to my ability, a gift for the local church and for missions in my church envelope.
7. As a voting member, conscientiously to endeavor to attend regularly the congregational business meetings and urge others who are eligible to become voting members.

This to express in a humble way my thanks to God for the rich blessings of His Word and Sacrament.

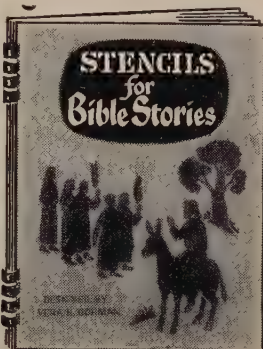
*Redeemer Record, St. Paul, Minn.*

## For The Youngsters at Home or in Group and Class Work

These cover illustrations of two stencil art books, made available by Standard Pub. Co. at \$1.00 each, to any alert leader in religious training will have strong appeal for the coming vacation days, both day-school sessions when handwork with a teaching angle must be supplied, and for home use when "small fry" must have something to work on, or get out of hand.



**Bible Stencils for Home  
and Sunday School**



**Stencils for Bible Stories**

Bible Stencils designed by June Kallmeyer contains stencils for making the following complete scenes—

- The Shepherds and the Angels.
- The Nativity.
- The Wise Men Following the Star.
- The Wise Men Worshipping the Baby.
- The Good Shepherd.
- Jesus Blessing Little Children
- Jesus Calling the Fishermen
- David Protecting the Sheep
- Daniel in the Lions' Den
- Joseph's New Coat

Stencils for Bible Stories designed by Vera K. Gohman contains four pages of stencils, over 35 stencil figures to make scenes from the stories from Adam and Eve, Noah and Ark, the life of Jesus, Easter, and alphabet and figure stencils for making any Bible verse.

If you have not seen the "HOW to ORGANIZE and CONDUCT . . ." series of booklets issued by Standard Pub. Co., write for information to the publisher, or examine them at your bookstore. There are 32 pages in each



of the 5 booklets, price 25 cents each, and are—  
 How to Organize and Conduct a Cradle Roll.  
 How to Conduct a Preschool Department.  
 How to Conduct a Primary Department.  
 How to Conduct a Junior Department.  
 How to Organize and Conduct a Successful Bible Class.

## New Hot Water Boilers Give 3-Way Service

If you are planning a building or remodeling program, parsonage, or parish house, and live in an area where gas is available, ask your plumber or architect about "A single heating unit with 3-way service." Designed as a central heating plant, the gas-fired boiler not only supplies warmth through a radiant panel system, but is said to produce water at high temperatures for automatic dish-washing machines (or laundry), and more moderately heated water for lavatory, tub or shower needs.

## A Workman's Prayer

All Merciful and Gracious Father,  
 Let the light of Thy face  
 Shine upon me and mine;  
 Give me courage to follow  
 In the path laid out for me  
 By Thy sublime Wisdom;  
 And in times of adversity,  
 Send me Spiritual Aid;  
 Make me ever mindful  
 Of Thy divine presence;  
 Protect my family  
 Whilst I am absent from them  
 In pursuit of daily sustenance;  
 Bless the bread I earn  
 By honest toil, and bring me  
 Each day, nearer and nearer  
 To that realm of happiness  
 That does not consist in the  
 Possession of worldly goods  
 But, in being content with that  
 Which Thou givest me, Amen.  
 —Emanuel Lutheran.

## Prayer

Of all that I have tried to teach in speaking and writing I set this above all—learn to pray. Whatever else you learn to do—learn to pray. That is how we make contact with the spiritual world of which this world is an ephemeral expression. That is how we come to know the reality of God and find His guidance for all the ups and downs of life. The only failure in prayer is to stop trying. It was Emerson who said that no man has ever prayed earnestly about anything without learning something. There is no mental hygiene like prayer and no surer sanity than prayer.

—C. Irving Benson, *Melbourne Herald*.

The name, *American*, must always exalt the pride of patriotism!—*Washington*.

## Candlelighting!

Candles in the Church at Christmas time flicker a message to memory and bid it recall the innocence and beauty of childhood, the coming of our Lord who humbled Himself to the degree of being born in a stable and resting in a manger. Later His Love for us transcended human understanding to the point of giving His life for us on the cross on Golgotha hill.

Flickering candle light, drawing our attention to the Altar in the Sanctuary before us, helps us to understand the preparation of the body of Jesus, our Saviour, for placing in the Tomb; helps us to dwell upon the night watch, and the visit of the anxious followers, who found the Tomb empty. In faith and hope, we join in the search, hear the angel say, "He is not here, He is Risen!"

Candles shine forth their glad light as we kneel at the Confirmation, and keep on kneeling again and again at the reception of our God through acceptance of bread and wine in Communion with Him, as did the early disciples when He Himself offered them, saying, "Take, eat: this is my body . . . Drink ye all of it: for this is my blood . . ."

Candles on the Altar are beautiful symbols of hope-inspiring truth that Jesus Christ is the Light of the World! Candles tell us that we too, are to let our light so shine as to glorify our Father which is in heaven.

—Paul Wagner Roth.

## Things to Forget

The mean things others have said about you.  
 The injury any person has done you.  
 The mistakes you have made in the past, except as they warn you in the future.  
 The kindness you have tried to do others.  
 The days when you were better off than you are now.  
 The ill-natured gossip you have heard concerning others.  
 The secrets entrusted to your confidence.  
 The worry that hinders your happiness.  
 The drawbacks that seem to stand in the way of your success.

—Baptist Observer.

# JUNIOR PULPIT

## Let's Think About Now!

Some of us are always thinking of the days ahead, the weeks ahead, the coming vacation. What we shall do at camp, on a vacation trip, next fall, next birthday, next Christmas, when we grow up, what grades we shall earn,—so many, many things that are actually a long way off, and we are wasting thought and energy on them *now*.



If we think about it, isn't there enough going on right now, to keep our minds, our ears, our eyes, ears, and other senses busy, without wasting the precious time on what is coming next day, or week, or month, or six months.

Actually, when we do think about it, there is very little that we can do about what will happen in a coming day, or week, or year, and we wonder if it would not be very, very wise to spend that time on what Jesus has to say to all of us on that; He said, "learn to live a day at a time . . ."

What did Jesus do about this? Did He have everything that would make Him content? as most of us figure it today? No, he belonged to a family in very, very moderate circumstances, and He worked to earn His living, as well as food and shelter for the other members of the family; He worked with his hands in a carpenter's shop until He was nearly 30 years old. One lesson about that we should all learn is the dignity of honest work, and that if we do the work before us NOW as well as we can do it, the next hour will take care of itself. We are here NOW to learn about God and His love for each and everyone of us, and how Jesus came to this earth to prove His love for us by giving up His life for us. Does that seem important? Important enough to stop thinking about tonight, tomorrow, next week? It is actually *the most important* thing that any of us will ever have to think about!

Each day comes fresh and new to us, as a gift from God, and those of us who can learn this early in life, and start each day by thinking of God's great love for us, accepting His presence as a fact, and feeling assured that He will guide us and protect us in doing His will, are on the safest schedule there is for any boy or girl on earth. Yes, our parents can do many things for us, and so can teachers, but the most important thing they can do is to help each one of us to understand God's love for each one of us, and that we can trust that Love every hour of any and every day; trust it so completely that we don't have to worry about tomorrow, next week, or next year. God's love brought us here, He knows what He wants us to do. Our business is to keep that in mind, always, and do what He tells us to do. Let's think about NOW!—*Andrew S. Conway.*

## The Lead Pencil

"I expect you know far more riddles than I do," said Rev. S. W. McWilliam to a group of boys and girls in Scotland, "but I wonder

if you have heard this one? Why are boys and girls like lead pencils?"

They did not know the answer, so he told them some things about lead pencils that many of them had never thought of, and probably most of us have not thought of them, so here goes:

"Girls and boys are like lead pencils because they must have someone to guide them in what they do; a blunt pencil is of no use, a blunt mind is of no use either.

Girls and boys are like lead pencils because you can't judge them by looking at them. We can't tell by looking at a green or red or blue pencil what use it will be to us in doing our lessons, a note to a friend, or a music score. One has to see what the pencil can do when it is in use to know if it is a good pencil or not. Just so, we must see what a girl or boy can do, will do, wants to do, in order to judge them. A girl or boy dressed in red or blue is like the red or blue pencil; we must see them in action, before we know what they can do.

"Girls and boys are like lead pencils, because so much depends on how they are guided and used—that is, into whose hands they fall. If your teacher corrects you for poor spelling, it would not help much to say, 'My pencil did that. It is not my fault. My pencil did not spell the word right.' What would the teacher think of such an excuse? You see, everything depends upon who holds the pencil."

You might hand me a pencil, and say, "Draw a picture of Jesus," and find yourself very much disappointed, because some of us can't draw very well. However, you might hand that pencil to a boy or girl who has talent for such work, and you would have a work of art. Just so it is with girls and boys, what a difference it makes in their lives if they are in the hands of parents or teachers who love them, know what they are destined to be, what talents and gifts they possess, remembering always that each one is brought to earth to carry out some particular work of merit and dignity for Him, who is near us always, and ready to help, if we just remember to call on Him. If our parents and teachers can help us to learn that we can place ourselves in His care, without fear, knowing that He will guide our lives according to the gifts He has given us, the picture of our daily living will be just as God wants it. Any one of us who knows without doubt that God loves us, watches over us, and guides our doings, will never know fear, and will make few mistakes that will require excuses.





# THE PULPIT



## I Sat Where They Sat

AARON N. MECKEL

*Text: Ezekiel 3:15.*

**I**N THE dim yesterday of the race, God raised up a man by the name of Ezekiel. The Eternal sent him to comfort the lonely, distraught refugees who had been carried away from Jerusalem into Babylon. Says Ezekiel in the third chapter of the prophetic book that bears his name, "Then I came to those of the captivity, that dwelt by the river Chebar, and I sat where they sat." Observe his method. He does not preach at them, or lecture them on how to be happy in the midst of misery—that is what we would have done. But not Ezekiel. Silently he sits in their midst until he feels a sense of oneness with them, sees through their eyes, bleeds through their wounds, weeps through their tears. He achieves the Heaven George Eliot speaks of—"May I reach that purest Heaven, be to other souls the cup of strength in some great agony."

Notice that this man of the great heart goes to those of the captivity. We, too, are captives, captives to sin, loss, bereavement, discouragement, homesickness. We, too, need the sweet messenger of hope, someone who will come to us in the name of Christ and sit where we are sitting.

Today I want to thread this word of Ezekiel—"I sat where they sat"—through the gamut of our troubled human relationships, at least a few of them.

We can afford to begin as close in as our home and family relationship. Surely the oil of understanding needs to be poured on troubled waters there.

We adults so easily find fault with what we call "the recklessness of youth." We forget that once, we too, were children, brim-full of the heady wine of youth. On my way down to the church this morning, I was well-nigh frightened out of my wits by a boy on a motor-cycle. I was about to condemn him for recklessness when I remembered that when I was

a boy, I did much the same thing! We didn't have "scooters" and such-the-like in those days, but believe me, we knew how to frighten people! And the children on their part, the sons and daughters of our homes, could well afford to sit where Dad and Mother often sit, saddled with the responsibilities and anxieties of parenthood. A fine young woman spoke with regard to a decision her father had made: "What Dad says just doesn't seem to make any sense somehow; but he must be right, because I know he loves me." I sat where they sat.

Husbands and wives—think of the domestic wreckage due to a lack of plain Christian understanding. One out of every four marriages, a failure in this nation! We speak so lightly and flippantly about observing the Golden Rule! I wonder, have you tried it lately?

She, Mary, forgets the cares and the interruptions and trials, with which John must contend at his office. And furthermore, she forgets that he is just an overgrown boy, and still needs a lot of mothering. And he, John, overlooks the responsibilities with which Mary is confronted in the home. It isn't easy to bring up children in this day, or to make ends meet financially. Moreover, he is in danger of forgetting the little remembrances, and courtesies, and the chivalry with which he once courted her. And bless their hearts, both of them are in danger of forgetting their very wedding vows: "For better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part." Do you remember those words? I find myself urging the couples I marry here at the church, especially the younger ones, to kneel every evening before retiring, in prayer before God. I find myself telling them, "If on your knees you will ask God to remove any friction that may have arisen between you, yours will be a strong and a noble marriage. It won't wash up in the divorce courts."

Those of us who are well and strong and healthy, might well put ourselves in the place

*First Congregational Church  
St. Petersburg, Florida*



of those who know the meaning of illness and invalidism. If we did, how much more kind and patient we would often be.

I wonder—how does life look through the windows of a sickroom?—or, from a wheelchair? What are the prospects from the vantage point of age and infirmity? Tucked away in the Old Testament are words we might well remember: "Let him that putteth on his harness, not boast himself as he that taketh it off."

When I made my first visit to St. Petersburg, Florida, I was a guest of Mr. Carleton Sharpe, then City Manager. My gracious host took me for a ride around the city on a Sunday afternoon. As we approached one intersection, Mr. Sharpe slowed down his car for the sake of a cripple who was trying to cross the street. He turned to me and said, "There are people who make fun of us here in St. Petersburg, calling ours a city of invalids and cripples." And then he said something that helped to make up my mind to come to this church as pastor: "On the contrary, we consider it a great privilege to be able to serve those who need us most." Carleton Sharpe was repeating the words of Ezekiel, was he not? "I sat where they sat."

Then those of us who were reared in the sheltering atmosphere of the Christian church and home, need to ask ourselves, how must life look to the eyes of the pathetic moral failure? We are thinking now of the poor failures that wash up on the beaches of our brittle, impersonal society. How soon we condemn, and how little we understand.

Sometimes I like to give free rein to my imagination. I like to think that if our Lord were still here on earth in the flesh, He might come to visit us in this church. Imagine Him coming this morning, walking down the main aisle, there, and then up into the pulpit. Would He not say, "I am glad to see you here in this church of your Fathers! I expected you. Most of you were raised in Christian homes. But where are those who need me the most, those who need a word of forgiveness, of encouragement, who need to start life over again? Where is that boy who ran away from home, for whose return a father's heart yearns? Where is that girl who made a mistake and who is wandered from the loving heart of a mother? Where is that man who stumbled at the point of drink until it got him down? Or, that woman, who, through discouragement, has become a dope addict? Why aren't they here? And then I think He would say again, "The Son of Man is come to seek and to save the lost."

Are our churches in danger of dwindling into rendezvous of the respectable, rather than being refuges for the hurt, and the hopeless;

and the sinful? One recalls the words of Hugh Price Hughes, whom God greatly used to redeem the lost in London's East Side. "It's time we stop coddling the Saints and start collaring the sinners!"

We need to sit in each other's places, when it comes to confused, tangled international relationships. Here we are, in a world of huge armaments, technology, and diplomatic pressure, stalemated, largely for the lack of understanding. Professor Harry Oberstreet reminds us that our logic is all off. What is this thing, for instance, called the Oriental mind? How does it interpret emergent, historical events? We hurl bitter invectives at each other, add to our stockpile of bombs, pin unkind labels on those of a race and nationality other than ours, and then wonder why our world situation is such as it is. Perhaps our logic is off!

Some time ago, Professor John C. Bennett of Union Theological Seminary, was sent over to Asia to give a course of lectures on Christian doctrine. He was sent to help ward off the seductive appeal of Communism. Professor Bennett sent a message back here to America, after he had sat where some of our neighbors over in India and China sit. Here is the gist of it: "The primary need in world relationships, is the need for Christian understanding. In our well-fed country, with its heritage of the Pilgrim fathers, the immediate problem is ideological. It's Christianity and Democracy over against Communism. But, after you have been over here in India for awhile, you come to realize the immediate problem is far different; over here, it's survival, food enough to live through a day. It's exploitation, political corruption. Yes, so much so, until in their plight, the unfortunate peoples of Asia grasp at straws saying, 'Anything, rather than this.' If we in America could see only once, famine stalk the land, until the dead littered the streets, if we could hear our children cry for bread with nothing to give them, we would condemn less and understand more. Above all, We American Christians must stretch out a hand of helpfulness to India and to all of Asia. We must help abolish the breeding places of Communism."

"I sat where they sat," Ezekiel is saying, and the secret of his understanding? Listen—"The Hand of the Lord was strong upon me." Best of all, you and I can learn that secret. We can learn it at the foot of the Cross, where the great Heart of the ages died in our stead, looking down on His tormentors to say, "Father, forgive them, they do not understand."

"I sat where they sat!"



# They Loved Not Their Lives Unto the Death

(Memorial Day)

CLARENCE EDWARD MACARTNEY

ON THE Wisconsin monument to the memory of her 378 young men who perished in the terrible stockade at Andersonville, Georgia, during the Civil War, are inscribed the last two lines from a stanza of Thomas Campbell's "Hallowed Ground."

"And is he dead, whose glorious mind  
Lifts thine on high?

To live in hearts we leave behind  
Is not to die."

This Memorial Service today testifies to the fact that the men who died in World War II are not forgotten. They live in the memory of their State, and their friends, and, in a more tender and beautiful way, they live in the hearts they have left behind them, the hearts of those who loved them, and still love them.

Yet they are not here with us today. They gave up their lives. 'They loved not their lives unto the death.' We are compelled to think of the places these young men might have filled: in business, in the law, in medicine, in science, in the pulpit; the books they might have written, the paintings they might have painted, the discoveries they might have made, the homes they might have builded, and the lives they might have nourished. But now this will never be done by them. Hence, over this assembly there falls today a shadow of sadness, and on the walls of this building we seem to see inscribed this question: 'Was their death necessary?'

The first casualty on the soil of a seceded state at the outbreak of the Civil War was the death of the youthful Col. Ellsworth, Lincoln's friend, and whose regiment, the New York Fire Zouaves, organized out of the fire departments of New York City, was one of the first accepted for service. President Lincoln gave this regiment, together with the First Michigan Infantry, the honor of being the first to cross the Potomac to pull down the hostile flag, which, from the windows of the White House, he could see flying over the Marshall House in Alexandria.

When he reached the Virginia shore, Ellsworth took a private with him, went to the roof of the building and pulled down the flag. As he came down the stairs he was shot and killed by the owner of the hotel. This first

casualty of the war on the soil of a seceded state produced a thrill in the nation second only to that which had been occasioned by the firing on the flag at Fort Sumter. The young officer's funeral was held in the East Room of the White House. As Lincoln gazed on the lifeless features of his friend, he seemed to have prophetic vision of what was to follow in the four years to come, when, by the time the spring flowers were growing again in 1865, almost a million young men, North and South, had followed Ellsworth into the grave, for he exclaimed, 'My boy! My boy! was it necessary that this sacrifice be made?'

It is impossible that this question should not come to our minds today. We think of these young men who are gone, and we say, 'My boy! My boy! was it necessary that this sacrifice be made?'' In answering this question, we shall let the dead speak for themselves. After all, they are the ones best qualified to speak. Therefore, we call them up from their graves, in the sands of Africa, on the brown hills of Italy, in the orchards of Normandy, on the banks of the Rhine, and in the islands of the Pacific, where the surges of the ocean are sounding their requiem, and ask them to tell us whether or not their sacrifice was necessary. What will they say?

## The Moral Order Vindicated

In the first place, they tell us that the great victory for which they gave their lives was a sublime vindication of men's faith in righteousness and justice and the moral ordering of this world. It was a demonstration, such as the world has never seen before, of what God said the blasphemous Nebuchadnezzar would learn, when He pulled him down from his throne and turned him out to eat grass like the ox, "That the heavens do rule."

There was no other way by which the thing could have been done, for, in the words of the famous pamphlet, *THE CRISIS*, written during the War of the Revolution, "Tyranny like hell is not easily conquered." The words of the Apocalypse, "They loved not their lives unto the death," were spoken of those who "overcame Satan by the Blood of the Lamb, and by the word of their testimony." The powers of darkness and the armies of Satan can be overcome only in that way — by those who love not their lives unto the death.

You and I witness today an amazing recession of the tide of enthusiasm and hope which only a few years ago was running at the flood in our homes, our churches, our factories, our universities, and our legislative halls. We are perplexed and troubled by the mounting difficulties at home, and by the apparently insolv-

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ble problems in international relationships. But these who died speak to us today and tell us that we must not permit our depression over these difficulties, or our tears for the loved ones who will never return, to blur or dim the splendor of the great victory that was won, and its sublime vindication of man's faith in righteousness and the moral ordering of the world. "The heavens do rule!"

### The Dead Proclaim Our Duty to America

In the second place, those who have died tell us to love well and serve well and cherish this Republic, so blessed of God, this "last best hope of earth," as Lincoln called it. They tell us that any denial, struggle, sacrifice on our part, is a light price to pay to escape conquest, occupation and slavery. They summon us to defend and preserve our precious and blood-bought heritage. They tell us, too, that the most dangerous enemies of that precious heritage are not across the seas, but here at home. They fought against foreign and outside foes. We have more dangerous, more subtle, *inside* foes here at home. To confront them calls for a physical and moral courage and endurance not less than that of those whom we honor today. The dead tell us, what, standing here this afternoon, I hear echoing across forty-five years as I heard them spoken by one of the notable college debaters and orators of my day, in what was then Library Hall, the words of Lowell's Ode at the Harvard Commemoration of Harvard men who fell in the Civil War:

"Life may be given in many ways,  
And loyalty to truth be sealed  
As bravely in the closet as on the  
field."

### Science and Education Not Enough

Once more, the men who died tell us that science and education are not enough. The most powerful and dangerous of our enemies was also the best educated and most scientific nation on earth. Now, behold its ruins! Some of us here this afternoon were in college at the turn of the century and can recall the celebrations which were held commemorating the triumphs of science in the Nineteenth Century—the steam engine, gas, electricity, the telephone; and the glowing predictions which were uttered as to the blessings which science would bestow upon mankind during the Twentieth Century, then just dawning; how it would break down the walls of prejudice and alienation; how it would bring the nations together and heal the deep wounds of mankind.

Today, we are not sure about that. We see how science builds up with one hand and

tears down with the other; how it bestows a blessing today and pronounces its curse tomorrow. Today, instead of expecting great deliverance and great blessing from science and scientific education, men are wondering what new engine the brain of man will devise and the hand of man will fabricate to rain down destruction and devastation and woe upon his head. No! Science and education are not enough. The World War was but an echo of the truth spoken by the inspired psalmist twenty-nine centuries ago, "The nations that forget God shall be cast into hell." And again, "Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain."

### Forever Young

Finally, the men who died speak today in tender and earnest tones to those who loved them. They say to you, "Lift up your heart! Be of Good courage!" They remind us of the fact that it is appointed unto all men once to die. They tell us that to other men it was given to speak, to think, to write, to live for truth; but to them was given the high honor of dying for truth. "They loved not their lives unto the death." They tell the hearts they left behind, that although they died, they live forever now as young men.

At the end of the last World War, the War Department asked ex-President Theodore Roosevelt if he desired to have the remains of his son Quentin, who was shot down over France, brought back to America. Mr. Roosevelt answered that he and the boy's mother preferred their son should lie where he fell. On the modest stone which they erected to mark his grave they inscribed these words from Shelley's "Adonais":

"He has outsoared the shadow of our night."

These young men who live in the hearts they left behind have indeed outsoared the shadow of our night. They have been parted from their friends for a season that their friends might have them forever; no longer in the uncertain light of this world, subject to its changes and vicissitudes and trials and dangers; no longer subject to the contagion of this world; no longer subject to sickness, old age and decay, but now forever young, and forever memorable, because in one of humanity's great hours "they loved not their lives unto the death."

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If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Fight in darkness; fight when you are down; die hard, and you won't die at all.—Beecher.



# Our Shattered Hopes

WM. TAIT PATERSON

*Text:—"Jehosaphat's deputy built a deep-sea vessel to sail for gold to Ophir, but it never sailed, for it was wrecked at Ezion-Geber." 1 Kings 22:48. Lesson: Romans 5:1-11.*

## The Ship That Never Sailed

HERE is an old story of shipwreck, a very old story, nearly three thousand years old, the story of a ship and a tricky harbor. It is a story of great plans and high hopes. Plans that came to naught; hopes that were shattered. The ship was built to sail the great seas, but it never got out of the harbor. It is a story of a city that was a flourishing port; then decayed and for two thousand years was only a name in an old record. On the human side, a story ever new.

Ezion-geber! The name intrigues one. Coming up the Red Sea, approaching the Sinai peninsula, bearing to the left the ship enters the Gulf of Suez. Had the ship sailed right it would have entered the Gulf of Akabah. At the head of the Gulf of Akabah was the site of Ezion-geber. Moses knew the old city. He passed through it on the way to the land of Midian, and again on the way back to Egypt. The children of Israel passed by it as they journeyed from Sinai, and went on to the forty years wandering in the wilderness. They came to it again after the forty years and struck north to the conquest of the land of Promise. Solomon built up the city; made it his naval base. Here Hiram, King of Tyre, built a deep-sea fleet and in partnership with Solomon sent them off to the mysterious land of Ophir. John Masfield sings:

"Quinquireme of Nineveh from distant Ophir,  
Rowing home to haven in sunny Palestine,  
With a cargo of Ivory,  
And apes and peacocks,  
Sandalwood, cedarwood, and sweet white wine."

At Ezion-geber they would unload their cargo from the quinquireme; five banks of oars on each side propelled the great galley. But Solomon's sailors had been to Ophir long before that, a thousand years before. Josephus says Ophir was the golden land of India; others that it was in Arabia along the shore of the Red Sea. Whichever is right, Ezion-geber

commanded the approach to Ophir. Much of the wealth of Solomon came from Ophir.

Four hundred years after Solomon, Jehosaphat made a bid to revive the trade with Ophir. He had a ship of Tarshish built; one of the great ocean-going ships of that day. Navigation in those days was largely limited to the home shore waters and in-shore voyaging. But a few hardy souls would put out onto the deep, even losing sight of land. Their vessels were built to stand storm and stress. Such a ship Jehosaphat had built at Ezion-geber.

The ship was now outfitted and manned. There were great doings in the city those days. No doubt, townsmen muttered "drunken sailors!", but that was all over. The crew was aboard and ready to sail. Officers shouted commands, sails were hoisted, the great banks of oars began to rise and fall, to churn the waters, and at the king's signal the great ship made way to clear the harbor. Brave men all, those aboard. They would be away for three years, but when they came back what rich cargoes, what tales of strange lands and stranger people!

The crowd ashore shouted farewells and tossed ribald words across the widening channel. Then suddenly the cries became frantic and horror-stricken. Something had gone wrong. The proud new ship was driving on the cruel reefs that ringed much of the harbor. What had happened? We'll never know, save that by some strange turn of fate, some typhoon-like wind that came funnelling down the gorge in which the gulf lies, some sudden whim of "the devil sea," the great gallant ship was wrecked before it had properly cleared the harbor of Ezion-geber. "But it never sailed, for it was wrecked" in the harbor. They sailed for gold afar off, and found a grave at the harbor bar. Jehosaphat returned to Jerusalem, not with gold from Ophir, but with shattered hopes, shattered with his ship on the reefs at Ezion-geber.

Ezion-geber died when that great ship died. For two thousand years it was but a name in the old record, until Nelson Glueck, now president of Hebrew Union College, Cincinnati, located and explored it just a few years ago. Lowell Thomas, noted broadcaster, in a wonderful fire-place he has built, has imbedded therein a piece of slag dug out of the old furnaces Solomon had built.

## Our Land of Ophir

It's an old, old story, a three thousand year old story, and perhaps you're thinking rather pointless today. But not so. Have we not all our land of Ophir, a land of dreams doubtless,

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but yet our dreams brought hopes, and we started our ships to that land, ships that never sailed, or sailed but never returned, never were reported, and our dreams died and our hopes were shattered. When we were very young we built our 'Castles in Spain,' we had our dreams of wealth, moderate of course, but the home we would build, and the future we would secure for our children. 'Castles in Spain!' And they have come tumbling down like houses of cards.

We built so strongly and so hopefully and now we sit among the ruins. Our shattered hopes! And now, what's left? Like Job, we might say: "Illusions are indeed my lot; I face the bitter mockery of life." (17:2) Yes, yesterday we had our dreams of the Golden Land, and today only disillusionment and shattered hopes.

### Our Ezion-geber

And our place of shipwreck, our Ezion-geber? We can point out the very spot where our hopes were shipwrecked: but we don't point; we keep that very much to ourselves. Perhaps it was over-weening ambition, and we outwitted ourselves. "O Cromwell, Cromwell, I charge thee fling away ambition; by that sin fell the angels." Wolsey was indicating his Ezion-geber.

If our aim was not always of the truest, it may be that our ideals were not of the highest.

Many times, perhaps more times than vaulting ambition or shady practice, the fault was beyond our control. It might be sickness; our own or one of the family, and we saw the nest-egg go to pay expenses. Or in many a present day case, it was the depression, still unforgotten by too many, or the war and some of its tragic consequences. Perhaps, it was death; the death of one on whom our hopes were fastened. And with that death we just quit—hopeless!

As a minister, I have listened while men and women told me of their Ezion-geber: the fair port with the treacherous reef outside the harbor and the ship that never sailed. I sat in a village manse in Scotland and heard the minister tell of his son, a medallist in philosophy in Edinburgh University, and on whom he had evidently built his highest hopes. The lad died on Vimy Ridge with a sniper's bullet in his brain, and it was plain to be seen the father's hopes died with him.

### Our Shattered Hopes

We all have our shattered hopes. We don't talk about them to others. Some things a man

must bury in the subconscious, a woman must treasure in her heart. But for us, gone is the zest of life. We live, but without much hope.

Yet one cannot help but ask, is that wise? is that best? is that Christian? Is Ophir of so much value, that the loss of it means wreckage of life? Isaiah had a word many of us should consider: "A man is better than the golden wedge of Ophir!" Why, of course, he is! There are some matters greater than all the gold of Ophir. The very shipwreck of our hopes can bring us a wealth beyond the gold of Ophir, if we are able to see it and receive it. Disaster reveals the soul, in its wealth or in its poverty. That's what the Apostle Paul is saying in our Scripture lesson: if we are strong enough to endure our suffering, our disasters, our shattered hopes, there grows in us a character beyond expectation, a character strong with integrity of soul, strong with sympathy and understanding toward other unfortunates, and in and from that character a great hope grows and abides, a hope that will not disappoint us, because we are now sure of one thing, the love of God. Neither life nor death, neither the reefs of Ezion-geber nor the ship that never sailed, neither the loss of wealth nor the loss of loved ones, not anything in God's world can separate us from the love of God that is in Christ Jesus our Lord.

Yes, our Ezion-geber may not be the disaster we first thought it, if it brings us into a clearer comprehension of God, and a warmer understanding of our fellowmen. God, you know, had His Ezion-geber, too, but we call it Calvary. Calvary with the Cross and the cry of dereliction: "My God, my God, why hast Thou forsaken Me?" How should we understand that Cross if we had not watched our ship wrecked at Ezion-geber? How should we have caught the greatest hope, Christ in us, the hope of glory, how should we have grasped that had it not been for our shattered hopes? Hear the old Scottish professor addressing his class: "Gentlemen, we seldom realize, and never adequately, what a stupendous thing it is just to believe in God, in a God who is really God, whose presence, thought, and power permeate all existence, whose eternal purpose disposes all events, overrules all wills, shapes all destinies. Such belief, if sincere and vital, must color life." (Whyte: *Personalities Behind The Psalms*; page 34) How should we come to hold such a belief, even inadequately, if our ship had not been wrecked at Ezion-geber, and our hopes, worldly hopes mostly, selfish hopes often, how should we believe if our hopes had not been badly shattered?



# Short Bed and Narrow Blanket

WILLIAM GODDARD SHERMAN

*Text: Isaiah 28:20—"For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."*

**H**ERE are strange words, but descriptive words. They tell of the inadequate plans of the politicians of Judah, plans which would not provide the comfort and ease the politicians supposed, but would result only in destruction. Those were turbulent days about which Isaiah writes, and it was hoped that a political alliance with either Egypt or Assyria might stay the destruction which was soon to surge upon the nation.

The inadequate plans which failed to meet all of the needs of the nation in its dire circumstances are condemned in these picturesque terms: a bed that is too short, and a covering that is too narrow.

Our thinking is filled with faulty conceptions and misapprehensions. Our nation has suffered the inevitable result of being subjected to a religious conception which has not met the needs of the people. We need not search for to discover short beds and narrow blankets in our own day.

## The Short Bed of Education

That intellectual growth has failed to give us a new morality is immediately apparent. There were many who held high hopes that this was the answer to our needs. A universal education, some maintained, would eliminate vice and corruption. Men could recline happily in their polished intellectualism, the educators boasted. But education does not eliminate crime; it makes smart criminals. The truth is that crime has increased along with the educational strides we have taken.

The proof is available on every hand that it takes more than education alone to establish morality. The prostitute knows the facts of sex, but this does nothing to stamp out her immorality. More than an assortment of facts is required. A university on every street in America would not stop our nation's moral disintegration. Some of the worst examples of immorality take place on college campuses!

Education is a short bed which cannot contain the requirements of the people. It has

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been tried and has been found wanting. It stops short of answering the need.

## The Narrow Blanket of Science

Our society has prostrated itself before the god of science, but this false deity has miserably failed to deliver us from our bondage. Let us not appear to disparage the work of the scientist. The miracle of modern medicine is one of the greatest blessings bestowed upon mankind. The genius of man's mind has made life comfortable and enjoyable.

But as a covering for all man's needs science is a narrow blanket. The spiritual requirements are unmet by the laboratory. All the soap the jingles sing about cannot cleanse one soul from sin. Science, despite the blessings it has afforded our world, is a blanket which is too narrow in scope to encompass the depths of man's soul. There are spiritual needs to be met, but the genius of the laboratory is not capable of meeting them.

## Our Spiritual Condition

There is a lack of vitality in our religious life which cannot be denied. We suffer from a lukewarmness in our spirituality. In many cases the thermometer falls even below this point. Theatres advertise "cool inside," which is a desirable condition on a hot day. Unfortunately many churches could use the same words to describe their spirituality.

Among the things we have lost, religiously speaking, is a sense of the reality of sin. If we even give it a thought we regard it in mythical terms. The Garden of Eden story becomes for modern man an ancient tale with even the "sound and fury" lacking, and certainly "signifying nothing." If sin is considered seriously as a reality, it is a reality in the life of someone else.

The Self has been placed at the center of things. The sun rises and sets upon our own wants, our own aims, our own purposes. Man, and usually the man speaking at the moment, is the focal point of life's meaning. God has been eliminated from the scheme of things.

Strangely, when disaster strikes we condemn God for failing to watch over us more carefully. He is regarded as the Rock and the Fortress in time of trouble, but we often deliberately sail beyond sight of the Rock in calm weather. In short, we are concerned with God for what He can do for us during the storm.

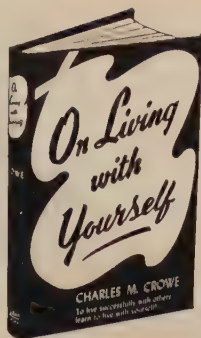
Have we any right to cry out against our Heavenly Father because we are afflicted, when we care nothing for Him otherwise? Have we any right to become bitter against Him when illness strikes, when possibly our own sin has

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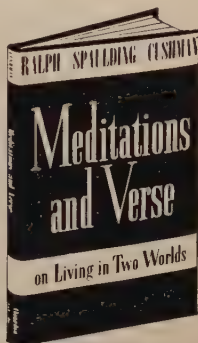


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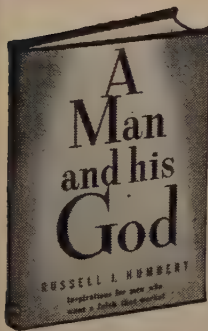
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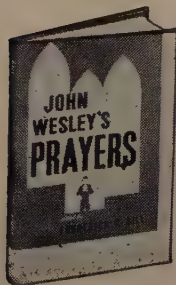
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had a hand in the condition? Have we any right to expect Him to step in and stop the wars we have started by our own sinfulness?

The fact that we have had two global wars, and the indications of a third, within a generation, is a clear indication that something is drastically wrong. But the trouble is not with God; the trouble lies within the heart of man.

There is no peace in the world because men are not at peace with God. Let us understand that this includes America, and not only our enemies. We are a pleasure loving people. We are a people whose entertainment has been held in higher regard than our souls' welfare. Witness the crowded theatres and empty churches on the Lord's Day. The disregard for honesty and ethics is indicated by the continual uncovering of corruption in high places. Our sense of the reality of sin is at low ebb.

### Our Needs Met In Christ

History has proved that it takes more than man's wisdom to purify his heart. Someone said he would like to gather everyone in the world together and tell them the Golden Rule, and then send them home. That would hardly alter the world's condition.

Ethics alone is not sufficient. Stoicism was a religion based upon a moral code nearly as noble as that of Christianity. It was even thought by some that Seneca, one of the greatest of the Stoics, was a follower of this new Way. But despite the high ethical content of Stoicism it failed to transform the hearts of the people. For that matter, it did little to instill love even into the hearts of its strongest adherents. Marcus Aurelius exemplified his greatest cruelty under the impetus of this ethical system.

Christianity cannot be condemned as being a short bed and a narrow blanket, for in Christ alone do we find a power great enough to encompass our every need. There is "grace to cover all our sins."

This is the answer to the world's condition, for it is sin in the heart of man which has erected a barrier between man and his God. It is sin in the heart of man which flowers into the crime and corruption in society. When men become new creatures in Christ the world can be transformed.

In Him there is the way of escape. Christianity is the power which liberates the soul. Christ can cleanse the soul of its wickedness, and leave man free to develop the highest potentialities which God has placed within him. The highest possibilities cannot be realized until Self is cast out. Only when God is at the center of things is there real meaning in existence, and a real aim in life.

The escape comes not by running in the opposite direction, but by conquering the sin which eats at the soul. Thus Christianity is never a symbol of defeat, but always of victory.

Education, science, ethics, progress—all these have failed as substitutes for redemption. They are all as short beds and narrow blankets, revealing themselves as falling short of possessing the requirements for cleansing the hearts of men.

The power of Jesus Christ alone will redeem us. He who knew no sin was made sin for us. By His atoning death on the Cross we are made free of the restricting bonds of sin in our lives. The partition between God and man is broken down, and man stands in the very presence of the Most High God.

Jesus Christ in the hearts of men changed history. The same power in our hearts can transform the world today.

The best way of avenging thyself is not to become like the wrongdoer.—*Antoninus.*

As we sometimes hold a crooked rod over the fire to straighten it, so God holds us over the fire of affliction to make us more straight and upright.—*Watson.*

# ILLUSTRATIONS

JOHN H. JOHANSEN

## Forgiving And Forgiven

*Text: Matt. 6:14—"For if ye forgive men their trespasses, your heavenly father will also forgive you."*

I remember reading a story of a little boy who was saying his prayer one night with his parents sitting with him on the side of his bed. He began: "Now I lay me down to sleep, I pray thee, Lord, my soul to keep. If I should die . . ." Here he stopped abruptly, jumped out of bed, and rushed downstairs. In a few minutes he returned and finished his prayer, "I pray thee, Lord, my soul to take."

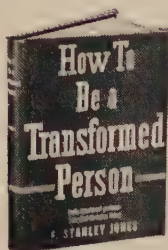
"Where did you go, Jim?" asked his father. "Well," was the reply, "I did not think what I was saying; that's why I had to stop. You see, I'd stood all of Stanley's soldiers on their heads just to tease him. But when I said my prayers, I thought I'd better fix them right. Little Jim left nothing undone. He lived in the dimension of eternity. He had a child's great wisdom. He knew that we must forgive if we expect God to forgive us."

## We Would See Jesus!

*Text: John 12:21b—"We would see Jesus."*

In the foyer of the Johns Hopkins Hospital in Baltimore stands a beautiful white marble statue of Christ. Its position at the entrance, where many an anxious patient passes, is a cheering reminder; and the outstretched arms of the figure seem to repeat the memorable words engraved on its base: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

It is told that one day a cynic came to view the statue. He scrutinized it from almost every angle. After standing before it a little while, he turned away with cynicism still written on his face. But a little girl who had been watching him noticed that he had failed to read the message at the base. Running after him, she exclaimed: "Sir, you cannot see Him that way. To see Him, you must come up very close and fall on your knees and look up." No doubt this little witness-bearer said more than she herself realized. The reason why many fail to see the glory of the Lord is simply because they do not come close enough to Jesus. Like the Greeks of old, we must say, "We would see Jesus."



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## Death Not Final

*Text: Rom. 6:9—"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him."*

The story is told of a German princess who had ordered that her grave be covered with a great granite slab. Around it were to be laid solid blocks of stone, and the whole fastened down with clamps of iron. On the stone were to be engraved these words: "This burial place, purchased to all eternity, must never be opened." But there was a little acorn in the soil and it sprouted under the cover. Soon a yellowish, greenish shoot found its way through a tiny crevice; the stem grew, slowly and surely, until, at last, a sturdy oak burst the iron clamps and lifted the great granite block.

So in every grave on earth's greensward, there is a tiny seed of the resurrection of life. That seed does not and cannot perish. It lies waiting for that hour when the warm sunshine of Christ's return brings back the spring-time to this old earth of ours, and they who have been placed in their graves in faith, and we who shall lie down in ours, will feel in our mortal bodies the power of His resurrection, and we will come forth to life everlasting, eternal and immortal.

## Polished Boots

*Texts John 13:15—"For I have given you an example, that ye should do as I have done to you."*

The late Dr. J. Stuart Holden asked a British sergeant in Egypt, a Christian, how he was led to the Lord Jesus Christ. "Before we came here," the sergeant replied, "we were in Malta. A private in my company there was converted and was not ashamed to witness to the Lord. We gave that chap an awful time, but it did not seem to matter to him. One night we all came to the barracks very wet from the rains, and very tired. Before getting into his bed, this man got on his knees and began to pray. I sure let him have it! My boots were heavy with damp mud, and I hit him on one side of his face with one of the boots, and on the other side with the other. He just kept on praying.

"The next morning," the sergeant continued, "I found those very boots lying by the side of my bed, beautifully polished. That was the private's response to my cruelty. It broke my heart. That very day I was saved." It is more of this kind of witness that is needed by Christians today. I am sure that more of us might do a better job of polishing the boots of those who are the enemies of Christ.

## We Too Were At Cavalry!

*Text: Hebr. 6:6b—"Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."*

Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping-post while a soldier scourged him. He saw the whip in the soldier's hand, its thick lashes studded here and there with bits of lead which were intended to cut into the flesh. As he brought the whip down on the bare shoulders of Jesus, the dreamer shuddered to see the welts and bloodstains it left behind. When the soldier raised his arm to strike again the dreamer rushed forward intending to stop him; as he did so the soldier turned around and the dreamer recognized—himself!

We often think how cruel those men must have been who scourged and crucified the Lord Jesus, but in a spiritual sense it was not alone the Jews and Romans who crucified the Son of God: we were all there at Calvary; we all had a part in the transaction.

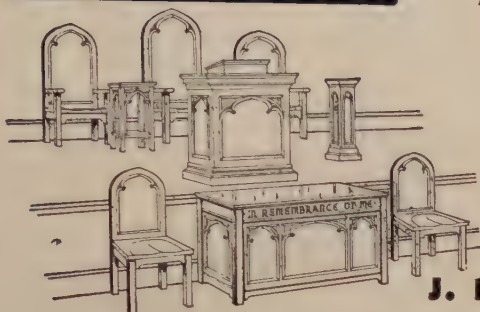
## Someone To Trust

*Text: Hebr. 13:5b—"For He hath said, I will never leave thee, nor forsake thee."*

A group of American tourists were spending some days in the mountains of Scotland. The challenge of great heights, and glorious vistas to be seen when those heights are attained, have caused many to risk their lives to climb them or descend their precipitous slopes. This party was interested in studying strange rock formations and unusual flowers. One of them saw on a ledge of rocks below some particularly beautiful flowers which he was eager to obtain. The descent was perilous; he dared not try it. Near by a father and son were quietly tending sheep. The man offered the young lad a generous reward if he would permit himself to have a strong rope tied about his body and be lowered to pluck the flowers. The shepherd-father gave his consent, but the lad, although used to dangerous precipices, hesitated to accept the offer. The tourist attempted to prove the strength of the rope, strong enough to hold a dozen full-grown men. The boy's fear was apparent; but he looked at his stalwart parent and said: "I'll go if my father will hold the rope."

We Christians have Someone who will "hold the rope" when we attempt to scale life's dangerous places, and we have a Friend Who will go with us, a guide Who will not leave us or forsake us. We have a way to walk in, and One Who will walk it with us.

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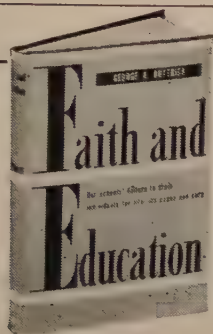
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## What To Do With Trouble

*Text: Job 34:29—"When he giveth quietness, who then can make trouble?"*

"I had ploughed around a rock in one of my fields for about five years," said the old farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay. All because, acting on the notion that an iceberg is four-fifths under water, I figured that most of the rock was out of sight, so I thought that removing it would take too much time and labor.

"But today, when I began to plough for the corn, I thought that I might break my cultivator against that same rock. So I took a crowbar, intending to poke around it and find out the size once and for all.

"I was surprised to find out that though the rock was a little more than two feet long, it was lying loose on the ground and was so light, that I could lift it into the wagon without help."

"The first time you really faced your trouble you conquered it," I exclaimed aloud in my

relief. But I continued to think about the incident and now I do believe that, before we pray, or better, while we pray, we should look our troubles squarely in the face."—*War Cry*.

## One Step From Earth

*Text: Matt. 8:21—"And another of his disciples said unto Him, Lord, suffer me first go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."*

Some one asked D. L. Moody, returning in a street car from the Chicago Opera House to his hotel, "How far is it from Chicago to heaven?" Instantly he replied: "One Step—Will You take it?" This is not an editorial: this is a sermon. All aboard!

The next station at which this plane will stop is heaven. All aboard! Not every hour on the hour: Every Moment on the Moment! Forget your packages, leave behind your burdens, your backslidings, your purse. Jesus paid it all! All aboard!

—Progress.



## Shapes Like Our Own!

Text: Gen. 40:5—"And they dreamed a dream."

Gen. 41:16—"It is not in me; God shall give an answer."

Queen Juliana of The Netherlands called for a closer understanding among the free nations and warned against attempts to "shape each other into shapes like our own," in a speech before nearly 1000 guests at a banquet in Detroit on April 15, 1952. She said further "that the *mistake* of nations trying to mold other nations after themselves is still made all too often, in every country, my own not excepted. This always tends to cause disharmony."

This same mistake is made by many individuals, and by many Churches and Church-groups, who overlook the cardinal and basic fact that God created each individual, and endowed that individual with specific talents and gifts for carrying out His will. Our duty as pastors, congregations, and groups lies in pointing the way to GOD. If we succeed in

that mission among our fellowmen, God will give the answer.

## Mass Education

Text: Isa. 55:8-9—"For my thoughts are not your thoughts, neither are your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"The American system of education has been striving too long for uniformity of mental outlook. Too long has America bowed to the cult of the 'average' and the 'common man,' what we need is education to produce more 'uncommon' men!"

Mrs. Ovetta Culp Hobby, former commander of the Women's Army Corps, and vice-president of the Houston Post, addressing the Chicago Women's Division, National Conference of Christians and Jews, concluded that "Education, to fill its obligation, must place *great emphasis* on brotherhood, and one of the ways in which education can create and preserve the ideals of brotherhood is by making our *youth invulnerable* to the onslaughts of mass propaganda. Just as one reckless or venal driver on the highway can cause a traffic jam, stalling thousands of cars, so a small group, *controlling mass education and mass propaganda*, can halt or divert the mental and spiritual progress of millions of people."

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## Bomb Sent to Prison

Text: Eccl. 12:12-14—"For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil."

Spandau Prison, the home for Germany's top World War II war criminals for more than six years, reports the arrival of a "Bomb package," similar in size and shape to a bomb package recently received by Chancellor Konrad Adenauer's headquarters. Allied prison official turned the parcel received at the Prison over to German police demolition officials, who X-rayed the package, then "disarmed" it before opening, and found—a Bible! A Bible, bound in red leather!

## A Church

A church is just what its members are, nothing more, nothing less. A church cannot rise above its people. If it would be a better church in character, in attendance, in the things that money can buy, then its people must be better in character, in attendance, and in Christian giving. The members of a church can make their church what they would like it to be. They can do this by measuring up to these aims themselves. Any criticism of our church is a criticism of ourselves. Yes, we are our church. It is what we are. Let's make our church the most wonderful church on earth.—Baptist Bulletin Service.

# BOOKS

**THE INTERPRETER'S BIBLE, Volume 8, in the complete New Commentary of 12 volumes; Vol. 8 contains complete commentary on the Gospels of Luke and John.** Abingdon-Cokesbury Press, 811 pp. Publication date, April 21, 1952. \$8.75.

In this volume able scholars sum up what reverent research has contributed to understanding of each passage of these Gospels; outstanding expositors use these findings to open up a wealth of fresh preaching and teaching opportunities in verse after verse of vital Christian truth.

S. MacLean Gilmour, Prof. of N. T. Lit. and Criticism, Queen's Theological College, has studied and written widely in the N. T. field, translator of Hans Windisch's "The Meaning of the Sermon on the Mount,"—*Introduction and Exegesis of Luke*.

Walter Russell Bowie, Prof. of Homiletics in the Protestant Episcopal Theological Seminary in Virginia, formerly rector in Virginia and New York, author of "The Story of the Bible," "Lift Up Your Hearts," and "Remembering Christ."—*Exposition of Luke 1-6*.

John Knox, Prof. of N. T., Union Theological Seminary, N. Y., author of "The Man Jesus Christ," "Christ the Lord," and "On the Meaning of Christ"—*Exposition of Luke 7-12*.

George A. Buttrick, senior minister in Madison Avenue Presbyterian Church, N. Y., author of "Prayer" and "The Parables of Jesus," each a classic in its field.—*Exposition of Luke 13-18*.

Paul Scherer, Prof. of Homiletics, Union Theological Seminary, N. Y., for many years pastor of Holy Trinity Lutheran Church, N. Y., radio preacher to a nationwide audience on Sunday Vespers program.—*Exposition of Luke 19-24*.

Wilbert F. Howard, formerly principal of Handsworth College, Birmingham, Eng., author of "I-II Corinthians" in *The Abingdon Bible Commentary*, and of several volumes, including "Christianity According to St. John" and "The Romance of N. T. Scholarship."—*Introduction and Exegesis of John*.

Arthur John Gossip, Emeritus Prof. of Christian Ethics and Practical Training, University of Glasgow, after serving a number of outstanding pastorates in Scotland, author of a number of widely read sermonic books and a notable study of prayer, "In the Secret Place of the Most High."—*Exposition of John*.

A 16-page brochure, "How to Use the Interpreter's Bible," by George A. Buttrick (reprinted from Volume I of *The Interpreter's Bible*), accompanying Volume 8, emphasizes the six chapters in Volume I.

Complete contents and contributors in all twelve volumes of *The Interpreter's Bible* are outlined on the inside of the jacket of Volume 8,—this in itself the summing up of a truly prodigious accomplishment.

If you have not examined earlier volumes in the series, the advent of Volume 8 of *The Interpreter's Bible* at your local book store is an urgent invitation to "Come and See."

**THIS GRACE WHEREIN WE STAND**, by George Johnstone Jeffrey, Scribner. 96 pp. \$2.00.

To be asked to deliver the Warrick Lectures on preaching at the New College, in Edinburgh, Scotland, is one of the greatest honors that can come to an English preacher, for this lectureship is to Scotland what the Lyman Beecher lectures at Yale are to America. And this book contains the lectures given by Dr. Jeffrey on this foundation in 1948, and it is one of the best and most practical books on preaching that the reviewer has ever read. There are six lectures in all,



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and the mere listing of their titles shows how well the author has covered the field. The chapters are: "Our Perennial Theme," "Preaching Resources," "The Travail of Preparation," "The Ordeal Itself," "The Minister's Devotional Life," and "The Hinterland." From the point of view of the technique of preaching a young preacher could not do better than study this volume.  
—John H. Johanssen.

**THE DIGNITY OF MAN**, by Lynn Harold Hough.  
Abingdon. 143 pp. \$1.75.

Dr. Hough needs no introduction to the religious-reading public. The passing years have deepened and enriched his thought of the greatest things in life. This book reveals a mind not only mature but convinced of the things of which he writes. In it he makes an intimate and searching study of the tragedy and the glory of man: "The loss of the assurance that man has been made in the divine image is one of the most tragic experiences which can come to a man." It is a profound search into the nature of man under God. He is aware that our present generation has lost much of the sense of the dignity of man, and he shows in these pages wherein that dignity lies, in a true and final return to God. The chapters are short, twenty of them, and each provides material for deep thought and long meditation; an intellectual book, written simply; truly evangelical, it reaches its height in devotion to Christ and the ministry of the Cross; a book to stir the mind and heart. The preacher will find many suggestive paragraphs, sentences, phrases, and his life will be enriched and his pulpit work strengthened. This reviewer found himself noting sermon topics: "Orphans in the Universe" (p. 11); "A Man Stood Up" (19); "Keeping Swine in Swineland" (31); "The Discomfort of Responsibility" (58); and many more. The reader will find many to appeal to him, they are almost thrust upon him.—Wm. Tait Paterson.

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**THE DOCTRINE OF THE ATONEMENT**, by Leonard Hodgson. Scribner. 159 pp. \$2.00.

This volume is stimulating, and gives one greater appreciation of God's goodness, mercy and righteousness. The author points out that God is creator, hence all sin is "sin against God," yet He does not impose obedience on man, nor force penitence. Man is won to willing obedience and repentance.

There is a note on "Church and State" which is well taken, and there are discussions on Creed, the Body and Resurrection, and the Christian Dispensation; sin entails both punishment and forgiveness, possible only by God incarnate in Jesus Christ.

My major objection to the treatise is the view that since God created man and gave him freedom to rebel, God consequently accepts the responsibility for man's rebellion, for man's sins. John 3:16 states that "God so loved the world, that He gave His only-begotten Son"; not that God so *felt responsible* for man's sins, that He gave His Only-Begotten Son. All through the Bible God's reaction to sin is that it incurs His wrath and must be punished. I do not know of any evidence of His assuming responsibility for man's sins.

There is a review of much of the teaching of the past on the Atonement, and some views new (conceptions which the author has grasped) in the area of the doctrine of the Atonement, which is beyond man's comprehension.—Ray R. Fisher.

In America, we see a country of which it has been truly said, that in no other are there so few men of great learning, and so few men of great ignorance.—Buckle.

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**PRAYERS OF THE CHRISTIAN LIFE**, by John Underwood Stephens, with Foreword by Dr. George A. Buttrick. Oxford Press. 154 pp. \$2.75. Publication date, April 24, 1952.

A book of original prayers, suitable for use in private and public worship; the author keeping two needs in mind: first, the need of men and women for help both in learning to pray and in enriching and expanding their prayer life; second, the need of ministers and lay leaders of public worship for prayers suitable for many occasions.

Dr. Buttrick says, "There are few worthy books of private or public prayers. The reason is not far to seek, and should not surprise us, because the demands on the author of such a book are so severe that few men meet them . . . The author of this book would not claim that he has met these stern demands. His humility is his passport . . . I myself have been blessed in these prayers."

There are Personal and Family Petitions and Intercessions in Time of Decision, from Morning to Evening needs, Wakefulness, Parents' Prayers, Mothers' and Fathers' Prayers, Young Persons, Before a Journey, Before a Meal. General Petitions; Petitions and Intercessions in Time of Suffering and Sickness and Sorrow; Special Occasions; Public Worship; Thanksgiving and Adoration; Confession; Special Days and Seasons.

These prayers are for the "everyday needs" of those who have achieved grace and understanding of the nearness of God; the wording is simple and filled with meaning. It is a book for those seeking help in putting a yearning need into simple and meaningful words.

**BUILDING CHURCH MEMBERSHIP THROUGH EVANGELISM**, by Dawson C. Bryan. Abingdon-Cokesbury. 188 pp. \$2.00.

American Protestantism stands in a debt of gratitude to Dawson C. Bryan for putting in written form the results of his many years of experimentation in visitation evangelism. This new volume is the result of materials "gathered from many sources." Those who have read and used his former book, *A Workable Plan of Evangelism*, published in 1945, will find this new work more expansive and written from another viewpoint. Both works are necessary for a minister who is truly concerned about the evangelistic effort of his church.

No step in successful evangelism is left untouched as the author takes the reader from a discussion in the opening chapter on "Victorious Evangelism" through the known but ofttime forgotten fact that it must be God-empowered to a final chapter on "Ways to Assimilate New Members." There are words of caution and warning, clear signs of what will work and what will not, and underlying it all a plea for urgency and a willingness to let Christ and the Holy Spirit have a chance to work through people to win people.

This reviewer can witness to the effectiveness of visitation evangelism as outlined by Bryan. It has been the means of an enriching and continuing program of evangelism in two churches he has served. And largely through it has his denomination reached its highest percentage of professions of faith in ratio to total membership. Every "under-shepherd" should have this book and USE it twelve months of the year. —W. Kirk Allen, Jr.



**GUIDE TO CHRISTIAN FAITH**, by William A. Spurrer. Scribner. 242 pp. \$2.50.

The author's stated purpose is to present the tenets of the Christian faith to those who are unlettered in

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that faith. Thus it is not a book for ministers, but for those in the early stages of Christianity. Whether ministers will want to recommend the volume, however, will depend upon their own theological position. If liberal, yes; if conservative, probably not.

This reviewer found it a disturbing book, not for what it says, but for what it does not say. It

always seems to be just off center of the target, never striking at the heart of the matter. It walks around the fringes of the fundamentals of the faith, but never convincingly affirms them. If the layman who has doubts about the Deity of Christ, the Atonement, and the Resurrection, is looking for clarification he will not find it here. However, there is much of real value in the book, and it certainly can be read with profit.—W. G. Sherman.

## God's Comfort

(From page (154))

God comforts us by a sane and clear interpretation of events which often appear completely contradictory. After the resurrection two disciples walked in the twilight towards the little village of Emmaus, not knowing how to reconcile their hopes of a new kingdom of God on earth with the crucifixion of Jesus. Jesus met them in the way and opened to them the Scriptures, and hope lived again within their hearts. God comforts men by the laws of compensation. When God takes away something good he often brings something better. David wrote: "It is good for me that I was afflicted." From the prison cell in Rome Paul wrote to Philippi: "The things which have happened to me have fallen out for the furtherance of the Gospel." After a deep personal grief Arthur Gossip of Glasglow said in his pulpit: "I know what it is to glory in mine infirmities that the power of the Gospel may rest upon me." God comforts men by His presence and His power in their souls. He comes into the life, and His coming gives man strength to stand, faith to trust, and love to endure.

Of course we should like it to be sufficient, for that is the burden of our hopes and prayers. God's choicest sons and daughters have found His comfort more than sufficient. That is true in the Bible story, and we see new evidences of such truth in the lives of the best men and women of our generation. God's comfort must, therefore, be sufficient. He is the same. The needs of men are the same, and the comforts of God are the same.

If a sense of insufficiency fills our lives in the day of trouble, the solution is likely to be that we have wandered too far from the house of God. The God whom we need in an hour of anguish, when dense darkness hangs over the soul, must be definitely cultivated in the hours of joy when the sun shines brightly and the skies are clear above us. When we take time to know God on ordinary days we get big dividends on those extraordinary days when everything else has utterly failed.

—Charles Haddon Nabers.



## GENERAL

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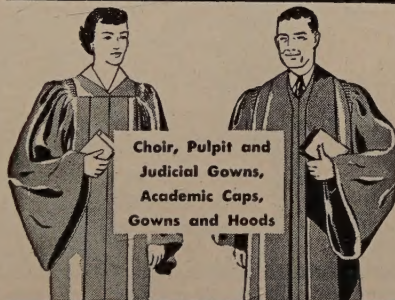
You tell on yourself by the friends you seek,  
By the very manner in which you speak,  
By the way you employ your leisure time,  
By the use you make of dollars and dime.  
You tell what you are by the things you wear,  
By the spirit in which your burdens bear,  
By the kind of things at which you laugh,  
By the records you play on the phonograph.  
You tell what you are by the way you walk,  
By the things of which you delight to talk,  
By the manner in which you bear defeat,  
By so simple a thing as how you eat.  
By the books you choose from the well-filled  
shelf;

In these ways and more, you tell on yourself;  
So there's really no particle of sense  
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